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wish to go beneath the surface, if we wish to know things as they are, we must look into what are sometimes called the *documents* of history—private letters, biographical notices, personal memoirs, and incidents, which aspire to no higher honor than that of being chronicled in a newspaper. A person may read Voltaire's History of Louis XIV, and yet have but a very feeble conception of the miseries of war; but not so when he reads the Memoirs of Madame de la Rochejaquelein. The one deals in outlines,—it leaves merely a general, and therefore a feeble impression; the other, limited to a single event, gives its minute facts, and we see it distinctly and graphically just as it was,—and, what is more, we *feel* it. We could give passages from this little book; but if we made a beginning, we should not know where to end; and we merely mark it down as a document to be referred to, in all times to come, in proof of the inexpressible miseries which men are bringing upon themselves by resorting to arms.

ALL WAR CONTRARY TO THE GOSPEL.

A RECENT TESTIMONY OF THE FRIENDS IN ENGLAND AGAINST WAR.

We regard the Quakers as the first effective pioneers among modern Christians in the cause of peace; and, however superfluous it may appear to some, we rejoice to find them renewing their testimony before the world against this unchristian practice. An unknown friend has sent us a copy of the testimony issued last year by the Friends in England on this subject; and a document so brief, so clear and pertinent, so beautiful in its style, so conciliatory in its spirit, and so well adapted to the times, we cannot refrain from copying almost entire.

From the earliest period of the history of our religious Society, we have maintained the principle, that all wars and fightings are wholly inconsistent with the gospel dispensation; and we think it right at the present time to set forth the scriptural grounds of this principle.

We have ever accepted the Holy Scriptures as of divine authority, and being taught therein to honor the Lord Jesus Christ as our Lawgiver and our king, we have felt it to be an

incumbent duty to obey his precepts. Among these precepts, we have received in their full and comprehensive import those injunctions given forth by our Lord in his sermon on the Mount: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." These commands of Christ are plain and unequivocal; and, if we thus accept them, and are enabled through his grace to obey them without flinching, and without compromise, we can take no part in war; for how can we destroy those whom we are taught to love, or injure those whom we are commanded to bless? How can we seek to kill those to whom we are required to do good; or treat with malevolence or cruelty those for whom we are enjoined to pray?

No lesson is more clearly taught in the Gospel, than the forgiveness of injuries. This duty is repeatedly enjoined by our Lord himself. It is even made the condition on which we are to ask for the pardon of our own offences: "Forgive us our debts, as we forgive our debtors." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." How solemn are his expressions when speaking of the punishment of the unmerciful servant! "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Thus does the law of Christ strike at the root of revenge: it forbids all vindictive feelings, even when an injury is committed, or an insult is offered; it prevents all animosities and strife; it cuts off the exercise of retaliation; it eradicates the very elements of war.

Nor is it by *precept* alone that our Lord has taught us that we are not to fight. He is himself "The Prince of Peace;" and, in accordance with this blessed character, He hath left us an *example* that we should follow his steps—an example which to the Christian ought of itself to be a conclusive authority against all war; for, if we are the disciples of Christ, we ought ourselves also so to walk even as he walked: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He rebuked his disciples when they sought to exercise revenge, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." If we follow the example of Him who went about doing good, and who prayed even for his mur-

derers, "Father, forgive them ; for they know not what they do," how can we either directly or indirectly do violence or injury to others? Neither will the Christian who rightly estimates the example of his Lord be disposed to elude or restrict it, or to weaken its force by any arguments of casuistry or expediency. He will not have one standard for his private, and another for his public duties. That which prescribes his conduct as a man, will regulate it also as a subject and a citizen, and even as a ruler. His demeanor in every relation of life will proclaim his undivided allegiance to the Prince of Peace, and will show that he is wholly redeemed from the spirit and the practice of wars and fightings.

Did the precepts and the example of their Lord thus regulate the lives of professing Christians, how would their consistent conduct exert its powerful influence over their fellow-countrymen, until the pure and peaceable principles of the Gospel gave the impress of their own blessed character to the community at large! Thus would the coming of that day be hastened when, according to the language of ancient evangelical prophecy, men "shall beat their swords into plowshares and their spears into pruninghooks ; nation shall not lift up sword against nation, neither shall they learn war any more."

It is true that in the inscrutable wisdom of his providence, the Almighty was at times pleased, under a former dispensation, to permit and to authorize war for the punishment of nations for their wickedness ; but this is no warrant for *us* to fight. We can plead no such authority ; we are living under that administration of grace and truth which came by Jesus Christ. His advent upon earth was ushered in by a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good-will toward men." It is the purpose of our heavenly Father that mankind should be brought under the power of this grace and this truth. As this becomes the case, that love to our native land, and that affection to our countrymen which are natural to us, are enlarged, exalted and purified. Under the sacred and blessed influence of the love of Christ, we not only seek to live in harmony with our own countrymen, and in the performance of acts of brotherly kindness towards them ; but, under the expansive power of the same heavenly principle, we acknowledge the people of every nation, of every color, and of every clime, as our brethren, the children of one and the same Almighty Parent, our Father in heaven.

We have observed, with satisfaction and thankfulness, that the Holy Scriptures have been widely distributed in Heathen and Mahomedan nations in the native languages of the people, and that the truths of the Gospel have met with a ready acceptance by many who had been living in superstition, idolatry, and vice. But it ought never to be pleaded by any, in justification of war and conquest, that these may prepare the way for the extension of the kingdom of our Redeemer over nations sunk in ignorance and darkness. In our apprehension it is highly displeasing in the sight of God, for the inhabitants of a Christian country to pervert those talents which ought to have been devoted to his service, to the invention and exercise of means for the subjugation and oppression of less enlightened countries. That naval and military armaments should have ever gone forth to any of those lands, spreading desolation, misery, and death among the unoffending inhabitants, we cannot but regard as a reproach to a people who profess to be the followers of Him who was holy, harmless, undefiled, and separate from sinners.

Even in times of outward tranquillity, military colleges and other establishments are maintained in nations professing the Gospel of Christ, in which men are trained for warriors, and designedly imbued with sentiments of human glory and ambition. For rational beings, possessing immortal souls, and all created by the same merciful Father, to be systematically instructed in the art of wounding and killing each other, and to exercise their skill to do this most effectually, is in itself so utterly opposed to the precepts of Christ, and therefore sinful, that nothing but the force of education, and long familiarity with the practice and the history of war can have reconciled sincere professors of faith in Christ to the continuance of this practice.

We take comfort in the persuasion, that the peaceable principles of the gospel are spreading in the world. We are thankful in having been permitted to live in a day when, under the cheering influence of peace, a friendly intercourse between nations, formerly enemies to each other, has been long maintained. Their inhabitants have travelled from one country to another in that confidence and security which a firm peace brings with it, exchanging acts of friendship and kindness, and in many instances receiving and imparting that knowledge which would promote the happiness one of another. The institutions of nations have been improved, and the moral and religious welfare of the people has been promoted. We

have with great satisfaction observed that in some instances of later times, disputes between nations of professing Christendom have been peaceably settled by referring them to the arbitration of other powers. We earnestly desire that this amicable method of adjusting differences between governments may become more and more general, until it shall be invariably adopted.

Whilst advocating the views of the course of life which a consistent Christian should adopt, and briefly adverting to some of those practices which lead from the right way of the Lord, we feel bound to declare our high value for the benefits of civil government, and to acknowledge the duty of cheerfully submitting to it, and yielding a ready obedience to its authority, in all cases in which the law of Christ is not compromised. But there are cases in which we consider that this law is compromised. Amongst these, we have, as a religious society, uniformly included the performance of military service, and the hiring of a substitute in the place of such requisition, and also the payment of military rates; when these are enforced, we believe it right to submit to the consequences of a refusal in a meek and patient spirit.

With these views of the precepts and example of our Saviour, and of the character and requirements of the Gospel dispensation, we feel that it is our duty, not only to seek, through the help of the Holy Spirit, to be ourselves conformed to them, but to make them known to our neighbors, and to promote their universal reception. We would therefore affectionately entreat all our fellow-professors of the Gospel to be willing to examine and see these things for themselves, by the help of that light which maketh all things manifest—the light of the Spirit of God. In proportion as this light is received and followed in faith, the understanding is opened to behold the excellency and the fulness of the divine law; and many things are perceived to be contrary to it, which before were not so regarded. As the Scriptures are read with a single eye, and in dependence on that Spirit by which they were given forth, it will, we believe, be seen, that war, whatever form it may assume, is opposed to the religion of Jesus Christ, that it is a violation of his righteous law, and hence that it is sin, “for sin is the transgression of the law.” Pure and holy as are the commandments of God, they are not too pure for mankind to observe, otherwise they would not have been enjoined. We are not commanded to do that which our Heavenly Father will not enable us to perform.

We desire that religiously concerned parents may be brought to see the evil of suffering their children to be trained in the art and science of war. May all who are entrusted with the education of the young, be enabled, in the fear of God, and under the influence of heavenly wisdom, to impress them with a sense of the miseries and sinfulness of war, to guard them, especially when reading history or biography, whether ancient or modern, against those false principles of honor, which are often acquired in early life, and against an admiration of the deeds or renown of those who have been the destroyers of the human race. O that our fellow-professors of the Christian religion would renounce the vain glory and pomp of military achievements, and that policy which leads to aggrandizement, retaliation, and enmity—that in national, not less than in individual intercourse, they would cherish a desire that all may be done in strict accordance with the precept, “All things whatsoever ye would that men should do to you, do ye even so to them.” Then we reverently believe that He whose prerogative it is to bestow his blessing or to withhold it, would prosper the councils of those who thus acted in obedience to his law, would grant them national peace and happiness, and make them a blessing to all around them.

RECENT PUBLICATIONS ON PEACE.

THE periodical press has in the last six months published an unusual amount of matter on the subject of peace. In our late numbers, we have quoted somewhat largely, though only a fraction of what they contained, from newspapers, both religious and secular. We should be glad to continue such extracts; but our limits at present restrict us to a very brief notice of more important publications on the subject.

1. JUDD'S DISCOURSE ON THE AMERICAN REVOLUTION: *A Moral Review of the Revolutionary War, or some of the evils of that event considered.* A Discourse delivered at the Unitarian Church, Augusta, Sabbath evening, March 13th, 1842. By REV. SYLVESTER JUDD. Hallowell, 1842.

Our readers, remembering the report current in the newspapers last winter of Mr. Judd's dismissal from the office of Chaplain to the Legislature of Maine, may be as curious as we were to learn the facts in the case. The ministers